

ZION'S HERALD.

PUBLISHED BY

BOSTON WESLEYAN ASSOCIATION,
36 Bromfield Street, Boston,

A. S. WEED, AGENT.

BRADFORD K. PEIRCE, Editor.
EDWARD A. MANNING, Assistant.All stationed preachers in the Methodist
Episcopal Church are authorized agents for their
locality.

Price \$2.50. Payable in Advance.

Specimen Copies Free.

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LIGHT IN THE GLOAMING.

BY REV. W. W. MARSH.

The morn was grey, with its heavy clouds
And its blinding bursts of rain;
The damp wind from the misty sea,
Came up with a sob of pain;
And I saw thro' the driving spray without,
The eddying swirl of leaves,
And heard, in the full of the seething
blast,
The ceaseless drip of the eaves.The dim light lay on the open page,
Where I talked with the seers of old,
And I felt a warmth, as of bright, glow
Thro' the outer storm and cold;
I vaguely missed the vanished sun,
And the perfect day's faint thrill;But yet, as I looked thro' the hour's eclipse,
My soul lay warm and still.

* * *

I lift my head with a glad surprise—
There is sunlight on the floor;
The sun burns low in the weltering west;
The storm and the day are o'er.How swiftly the grey hours sped;
The morn and its storm are vanishing
things;
For both in the past lie dead.And I wander forth over field and fell,
To the flush of the amber night;
And I sing with a soul that feels its wings,
"At eve it shall be light!"
And so I walk on the sunset hills,
In the smile of God apart.As the world grows dim, in the dusk below,
And a great peace broods my heart.
Damariscotta.

CONVERSION OF THE SINNER.

Notes of a Sermon by

REV. JOSEPH CUMMINGS, D. D., LL. D.
Brother, if any of you do err from the truth,
and one convert him, let him know that he which
converteth the sinner from the error of his way
shall a soul from death, and shall hide a mul-
titude of sins."—JAMES v. 19, 20.God alone forgiveth sin; He alone re-
neweth the heart. Yet it is here spoken
of as the work of man. The fact is,
that two agencies are united. All our
effort is useless without His Spirit; but
He has appointed that His Spirit shall
work through human agency. Whose
sins are referred to in the text, as hid-
den? Obviously, those of the man
converted. Formerly some understood
the sin of the one converting, it being a
reward for his effort. If man had
always remained in a holy state, he
could not have merited anything. How
much the less in his fallen state! So
in the phrase, "charity covereth a
multitude of sins," we understand, of
course, the sins of the object of the
charity.Let a man devise means of securing
human happiness, and great thank-
fulness is shown him. Let him invent
an instrument for the destruction of a
city, or inflicting suffering upon a foe,
and honor is decreed him. The war-
rior is one whom the world has always
honored; trumpet and cannon herald
his advance through the thronging
crowds; yet he has scattered ruin
everywhere, blackened the earth, filled
it with waste, and caused the tears of
widows and orphans to fall freezing in
the shuddering embers of their wasted
homes. The statesman who spends his
life to advance the common interest of
the race is more worthy than this man
of war, but though honored much, re-
ceives less applause than he. The third
is the man who renders less the bur-
dens of the unfortunate, and, like How-
ard, breathes the infected air of pris-
ons, and seeks to gauge the depths of
human misery. The world soon for-
gets him. How little honor is awarded
to him who not only comforts his fel-
lows in their bodily distress, but teaches
them to bear cheerfully the sorrows of
this present life in view of rest, home
and heaven. In what land stands a
monument to Paul? What States ever
passed a vote of honor to him?In all that is noble and true, each of
the foregoing fell below his successor;
and he who saves men from their sins
is greatest. Look at the Romanists,
the most to be despised on account of
their duplicity and fraud—the Jesuits;
and in their missions to the Indians of**ZION'S HERALD**

BOSTON, THURSDAY, MARCH 5, 1874.

No. 10.

ZION'S HERALD.

ADVERTISING RATES.	
Per insertion (Agric. matter), per line.	25 cents
Each continued insertion.	" " 20 "
Three months, 25 insertions.	" " 16 "
Six months, 50 insertions.	" " 15 "
Twelve months, 82 insertions.	" " 14 "
Business Notices.	" " 35 "
Heading.	" " 50 "

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out a personal inspection by us of the copy.Guts will only be taken by special arra-
gement.ALONZO S. WEED,
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36 BROMFIELD ST., BOSTON.

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PAGE.

our country, the manliness and nobility
which they displayed cannot be paral-
leled outside the Church. They held
weapons of defense in one hand, while
with the other they baptized the dying
savages in mingled water and blood.They thought it essential to salvation; but
the savages, counting it the cause of
death, butchered his benefactor. Vol-unteers pressed forward to fill the
places of the slain, and noble zeal was
displayed in the cause of Christ.There may seem to be a similarity in
outward conduct between the converted
man and the conscious sinner; but shall
any say that there is no inward change?As well say there is no change between
this winter day and summer; as well
say, in blackest midnight, that it is asif the noonday sun were blazing in the
heavens; as well may the slave say, as
his fetters fall in pieces around him, and
he leaps forth a free man, it is the same;as well say of the dead, as he steps
forth from his grave, no change. The
evidence is everywhere apparent in theWord of God. As in everything else
we appeal to man, so here. A sense of
sin was present; now it is gone. "Once
I was blind; now I see." The evidence
is clear and simple; there is no chance
for error. We can reject it only, hav-
ing accepted man's testimony on all
common things, by saying that on this
they are not competent to testify, or
have banded together in the basest con-
spiracy.Saved from death? Who can tell
what the unsaved shall endure in the
years of anguish, without one word of
cheer or relief? Who can tell the glory
of him who is saved? Shall we, then,
be indifferent? Can we be so inhu-
mane?Saved from death? Who can tell
what the unsaved shall endure in the
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of him who is saved? Shall we, then,
be indifferent? Can we be so inhu-
mane?What is the responsibility? It has
been too long regarded as the peculiar
responsibility of a certain class set
apart in the Church. God forbid that
I should seek to lessen theirs, for they
are watchmen on the walls of Zion, set
to warn the people of the approach of
the enemy; and if, through their neg-
lect, any be slain, his blood shall be re-
quired at the watchman's hands. The
responsibility is, however, on all. "Let
him that heareth, say, Come." This ap-
pears in the fundamental characteristics
of the Christian life being that we live
not for self, but for others. If the true
spirit be in us, we shall do our duty in
this matter. God has made nothing in
the whole universe to be passive; there
is motion everywhere. Flowers scatter
sweetness, lightnings blaze, stars
glitter, and even the faintest telescopic
stars add to the brilliancy of the even-
skies.

Shall any say, "I have no ability?"

One only may say that; it is he who is

weaker than the smallest child. All
have influence on others; and though
they may say that in religious matters
they have no weight, if any shouldtell them so it would be regarded as an
insult—a slander on a good name. Weassert our power in politics and busi-
ness. How the unconvered wonder at
our passivity! We talk on all other
subjects, and profess the deepest inter-
est in the souls of others, but not a
word escapes our lips. We know the
value of money, houses, lands and
ships, but not the value of an immortal soul.We are not to wait for special sea-
sons of activity. Remember the pre-
cious fact that God every single instant
is doing absolutely all that infinite love
and power can devise. Hence, there is
no moment when men cannot come to
God. The failure is in the agency—in us.We must pray. But more than this,
we have not to persuade God, but men.We must be persistent and kind
entreaty. Whatever we may considerthe sin of the one converting, it being a
reward for his effort. If man hadalways remained in a holy state, he
could not have merited anything. How
much the less in his fallen state! Soin the phrase, "charity covereth a
multitude of sins," we understand, of
course, the sins of the object of the
charity.A religious movement has begun
happily among us. Suppose that all
Christians here should unite their hands
and hearts, saying, "we are brothers,"and with earnest prayer and kind en-
treaty besiege the hardened hearts in
our midst. If we fail to do this, will
not reproaches sometime come to us
from our unconverted friends? Do you
not now recall some dead ones whom
you fear is lost, and with whom you
failed to plead?A heart-broken mother bent over her
dead child, and refused to be comforted.Friends sought to administer consola-
tion, and turn her away from her grief;but "ah," she said, "I could yield her
up, although she was the joy of my

home, if I knew she was saved. Having

often felt that I should converse with

her on religion, I kept putting it off,

until she was taken sick. Then, thought I,

I will talk to her about her soul; but delirium came.

I prayed in vain for a moment of reason; but she died, and I fear she is lost."

What a joy is the work of saving

souls! A missionary sat by the deathbed

of his first convert. Said the dying

man, "you preached about heaven

and in their missions to the Indians of

our country, the manliness and nobility

which they displayed cannot be paral-
leled outside the Church. They held

weapons of defense in one hand, while

with the other they baptized the dying

savages in mingled water and blood.

They thought it essential to salvation; but

the savages, counting it the cause of

death, butchered his benefactor. Vol-

unteers pressed forward to fill the

places of the slain, and noble zeal was

displayed in the cause of Christ.

There last night, but I could not be present; I

am going to heaven to-day. When I

get there, I shall immediately go to Jesus

and thank Him for sending you to me, and then will take my station at

the gate and wait for you. When you

come, I shall take you to Him and say,

"Lord, here is the man that saved me."

Who would not have such a

greeting as this, on arriving at heaven?

Heaven would be almost joyful, but we

do not find there some whom we had

been sinning from sin to holiness. In

this season of the year, when the

days are short and the nights long,

when the sun sets early and the stars

shine brightly, it is a time of

rest and quiet, when the world is

at rest and the people are at ease.

It is a time of peace and quiet, when

the world is at rest and the people are

at ease.

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at ease.

It is a time of rest and quiet, when

RELIGIOUS MISCELLANY

TEN YEARS OF MAINE CONFERENCE METHODISM.

BY REV. W. W. BALDWIN.

As faithful ministers as can be found anywhere, labor in the Maine Conference. The field to be cultivated is hard; competition with other denominations is sharp; Church lines are rigidly drawn; infidelity is alert; the devil goes about like a roaring lion seeking whom he may devour; heavy drafts are made on both ministry and membership to fill the great West; the usual death ratio depletes the lists every year; a vigilant pastoral oversight retires the spiritually dead. The living results at the end of ten years, from 1863 to 1873, are as follows:

1. **Ministerial force.** In 1863 there were 93 effective men, 27 superannuated—total, 120. In 1873 there were 93 effective men, 16 superannuates, 19 superannuates—total, 128; no increase of effective men, but 8 more non-effective, and 8 less claimants on the Conference funds.

2. **Pastoral Charges.** In 1863, 93 were supplied, 16 "to be supplied"—total, 109. In 1873, 93 were supplied, 22 "to be supplied"—total 115; increase, 6. This gives no just impression of the development of the work, for many of the charges had been greatly changed by re-arranging them, and many new points were occupied during this time.

3. **Numerical strength by Districts.** In 1863 Portland had 5,161 members and probationers, Gardiner 4,159, Readfield 3,281—total, 12,601. In 1873 Portland returned 5,334, Gardiner 4,117, Readfield 3,897—total, 13,346. The membership in the cities increased 694, and in the country 51; the Churches containing 150 or more members decreased from 19 to 18; those containing 50 or less increased from 15 to 17. The membership has increased in ten years 5-8 per cent., or a trifle over 5 per cent. annually, equal to an increase of one member for each Church of 200 members annually.

4. **Church and Parsonage property.** In 1863 there were 113 3-4 churches, valued at \$267,225,—only one rated at more than \$10,000. In 1873 there were 123 1-3 churches, valued at \$557,100. Thirteen were valued at \$10,000 and over. In 1863 there were 47 parsonages, valued at \$29,825. In 1873 there were 61 parsonages, valued at \$59,350. The churches increased therefore in ten years 8 per cent., while their value increased 108 per cent., or 100 per cent. faster than their numbers. Parsonages increased in ten years 30 per cent., and increased in value 100 per cent., or 70 per cent. faster in value than in numbers. This indicates that the new churches and parsonages have much costlier and better buildings than the old ones.

5. **Sunday School work.** In 1863 there were 119 schools, 1,376 officers and teachers, and 8,476 scholars. In 1873 there were 139 schools, 1,695 officers and teachers, and 11,658 scholars. The schools increased 17 per cent., the officers and teachers increased 23 per cent., and the scholars increased 37 per cent. Each school is 20 per cent. larger than ten years ago. The libraries increased 35 per cent. in the same time.

6. **Benevolent Collections.** In 1863 five causes were aided, and a total of \$3,639.09 was contributed—\$2,715.10 for missions. In 1873 ten causes were aided, and a total of \$8,539.34 was contributed—\$5,021.64 for missions. General benevolences increased 134 per cent.; missionary contributions 85 per cent., and preachers' aid contributions 200 per cent.

7. **Ministerial Support.** In 1863 the extremes were as follows: On Portland District 5 charges paid \$400, or less—lowest \$186; 8 charges paid \$900, or over—highest \$2,000. On Gardiner District, 8 charges paid \$400, or less—lowest \$70; 2 charges paid \$600, or over—highest \$675. On Readfield, 4 charges paid \$300, or less—lowest \$240; 1 charge paid \$600, or over—highest \$650.

In the year 1873 the extremes were as follows: On Portland District 5 charges paid \$400, or less—lowest \$186; 8 charges paid \$900, or over—highest \$2,000. On Gardiner District, 7 charges paid \$400, or less—lowest \$250; 7 charges paid \$900, or over—highest \$1,500. On Readfield District 10 charges paid \$400, or less—lowest \$242; 5 charges paid \$900, or over—highest \$1,100. In the whole Conference 18 charges paid \$300, or less, while 6 charges paid \$600, or more. In 1873, 22 charges paid \$400, or less, while 20 charges paid \$900, or more. The averages by Districts in 1863 were: Portland, \$425.86; Gardiner, \$364.40; Readfield, \$402.89—average for whole Conference, \$400.14. The average of parsonage rent paid was \$52.65, which is included in the average salary. In 1873 these figures had been increased to the following averages: Portland District \$673.62; Gardiner District \$654.17; Readfield District \$571.87—average for the whole Conference, \$638.28. No parsonage rents were reported this year, but were included in the payments of the salaries. These figures show an increase for the ten years in Portland District of 56 per cent.; in Gardiner District 74 per cent.; in Readfield District 42 per cent.; in the whole Conference 59 per cent.

8. **Encouraging Deductions.** While the membership, depleted by deaths, removals, and discipline, has increased 5-8 per cent., their benevolent gifts have increased 134 per cent., showing a largely increased liberality. That this is a genuine growth, appears from the fact that the ministerial agents

who have developed this growth, had their support increased in the same time 59 per cent. That the people increasingly value the means of grace, appears from the fact that they have increased their church property in the same time 108 per cent. The average church in 1863 was worth \$2,346, and in 1873 it was worth \$4,539, or an increase of 93 per cent. If the religious society receive tone from the building it occupies in the community, then we have "toned up" 9 per cent. annually for the past ten years. This has been done in old established communities, where values fluctuate but slightly from year to year.

9. **Much land yet to be possessed.** The aggressive work of Methodism is not yet done in the Maine Conference. Many of our charges consist of two or more towns united. These need developing into independent self-sustaining Churches. The men who can do this are the necessity of the present. Can they be found? Then, too, many towns have no Methodist gospel. We must spread until we occupy everywhere. The reasons that called us where we now occupy, exist in full force at every point where we have yet no foothold. Thither we must go and remain. Then our work must intensify until we permeate and influence every interest of society. And our work will not be done until Jesus comes again.

10. **The membership must preserve the ministry.** The large non-effective lists, the yearly deaths, locations, and transfers indicate an evil that our Churches must check. Ministerial life is too short, while the natural life does not seem to be abridged in the same ratio. Mental superannuation overtakes us too early. While other professions honor threescore and ten years with trusts that only veterans can bear, why are the mental energies of the average minister spent at fifty? Who can account for this? But for this movement on the part of the freedmen there are reasons other than those given by Dr. Stevens. The reign of terrorism, inaugurated by the Ku-Klux, and either encouraged or connived at by the better classes of the Southern people, has literally driven them to these centers for protection. Failing to find employment here, and being subjected to a close and disparaging surveillance, it is but natural that many of the children of school age are in attendance upon the Sunday-school.

How and where, then, are our children to have that moral training which is essential, in a mere civil aspect of the case. If the dependence is on religious institutions, while there is a wide-spread neglect to attend upon them, there is but little hope that children will grow up with strong moral principle. They will form a community weak in morals, and vice will have free scope.

To counteract this, and to fortify the character of the young, some means should be devised, efficient in action, and general in their influence.

The common school only affords the opportunity for such a work. Here the large portion of our children pass under the care of our teachers, and remain there for a period of ten years, more or less, during the time when the character is forming. During this time, with suitable teachers and a judicious course of moral instruction, the principles of a stern morality may be impressed on the minds and character of the young. G. A. W.

DR. STEVENS AND THE FREEDMEN.

BY REV. W. A. DOTSON.

While seeking the return of wasted health in one of the salubrious retreats of Georgia, Dr. A. Stevens is writing up, through *The Methodist*, the condition and prospects of the colored people in the South. He first gives "facts in their favor," and then speaks "with equal frankness of the counter-facts."

MORAL EDUCATION.

Are the sources of Moral Education sufficient without the Common School?

Before answering this question, another demands an answer, namely:—Why is there a civil necessity for moral instruction? Simply because the moral conduct of the people vitally affects the prosperity and welfare of the State. The people are the rulers, and must be educated in morals, no less than in intellectual branches, in order to have a good government. Ignorant and vicious rulers are a curse, in a republic government no less than in a monarchy. Where law is not enacted and administered under good morality, great evil ensues. A corrupt government is fearful. But in order to have virtuous rulers, and legislators, the people must be thoroughly instructed in morality. This can be done only by laborious, persevering and systematic efforts.

But another urgent reason for giving the community a moral education, is the dangerous influence on society, public welfare, and public safety, of a corrupt community. Where a high state of morality exists in a community, there is little need of civil government. Men are governed by moral principle, the strongest restraining influence that acts upon them. But in the vicious population the strongest civil government cannot give security to life and property. Where licentiousness, intemperance, and their attendants of theft, fraud, violence, murder, and the whole nest of vices and crimes abounds, how much can courts and other officers of justice accomplish? What if some of the crimes are punished, and the most vigilant police are everywhere on the watch? Still the grossest crimes are of constant occurrence, and no one feels safe!

Such a survey impresses the necessity of moral education. We need laws to protect us and punish the guilty, and to restrain the corrupt, and what tends inevitably to corrupt the people, but we are often told that we cannot legislate the people into morality. Do those institutions which are strictly religious in their character meet this want? If not, does not the welfare of the State require this instruction in the common schools?

Instruction on any subject, to be efficient, must be "precept upon precept, line upon line." No man ever became thoroughly educated by any sudden process. Learning is acquired by

aged to industry and frugality their former slaves, providing teachers and schools for their children, the result would have been very different from what it actually is.

This discussion of plans "in many of the Southern States, for the importation of foreign laborers," is but the outcropping of the spirit which has wrought most of the evils among the freedmen complained of by Dr. Stevens. If the freedom of this country, or any very considerable portion of them, "sink into a parish class, or be compelled to retreat gradually to the Southward and Westward till they are cast among the New Mexicans, Mexicans, and Central Americans," the result will be attributable to their former masters, and not to their own "sans souci way of living." What stimulants have they to provide for the contingencies of sickness or old age?" What assurance have they that property acquired will be returned? And what show of justice has a colored man in Southern courts?

A short time ago a colored man picked up a few pounds of old, cast away iron on the streets of Georgia, and sold it. A wealthy doctor had him arrested for theft, and though he avowed no intention of stealing, and offered to restore the iron, or refund the money (50 cents), he was sentenced to the penitentiary for one year. This is but one of many instances which might be given, exhibiting the spirit that rules the Southern people and governs the decisions of their courts. If a "negro" is charged with rape or murder, the chances are nine to one that he will be lynched before there is time to discover in a legal way either his guilt or innocence.

"Another great evil, growing perhaps out of the above fact, is the disposition of the freedmen to desert their old country homes for the great cities." And do not many of the poor white whites congregate in these great cities, and foster and die when there is work and health and plenty in the country? Who can account for this? But for this movement on the part of the freedmen there are reasons other than those given by Dr. Stevens. The reign of terrorism, inaugurated by the Ku-Klux, and either encouraged or connived at by the better classes of the Southern people, has literally driven them to these centers for protection. Failing to find employment here, and being subjected to a close and disparaging surveillance, it is but natural that many of the children of school age are in attendance upon the Sunday-school.

How and where, then, are our children to have that moral training which is essential, in a mere civil aspect of the case.

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DR. TWOMBLY AND THE WISCONSIN STATE UNIVERSITY.

Mr. EDWARD:—I have lately been interrogated by Eastern friends as to the reasons for Dr. Twombly's resignation of the Presidency of the University of Wisconsin. As the Doctor is an old resident of Boston and vicinity, I thought it would be proper and just to answer through your paper. I am a plain, blunt man, and speak right on; and in this way shall tell what I know of the Doctor and the "State University" of Wisconsin.

When the Doctor came to Madison, the University had been without a president for a long time, and its reputation was anything but great. He went to work, however, with a will, organizing and re-organizing, and brought order out of confusion. He went strong for "co-education;" and right here, at the very beginning of his work, aroused the opposition of the old fogies members of the Board of Regents, especially such old fossils as Van Slyke, Hamilton and Grey. They, however, kept their wrath down for a while, and the University prospered as it never had prospered before in all its history. Friends and enemies were alike astonished at its wonderful change and growth.

The morals of the school were as much improved as its numbers and reputation. The Legislature of the State changed its tone in dealing with it, and voted liberal supplies. Instead of being ridiculed by members of both legislative branches, as it had been in the past, they became proud of its success and growth. The press of the State began to speak of it as never before, and instead of poking fun, as in other days, it abounded in eulogy. On every side the Doctor and the University became popular. Co-education was demonstrated to be a success in Wisconsin, and the people were evidently happy over it. But this very success hurt the fossils (*a la Haman*) awfully, and they resolved to kill him, or dismiss him if they could not provoke him to resign. It can be proved that they encouraged the spirit of rebellion in the students, and did a great many things calculated to breed insubordination among a few of the wildest and most worthless of the junior, now senior, class.

But the greatest victory of the president is now to be stated. The very men who had fought and abused him all the way through, on the score of co-education, now report to the Governor and to the press that they are in favor of co-education. Indeed!

But there was another thing of which the Doctor was charged to be guilty,

years of patient toil, by the teacher in imparting, and the pupil in acquiring. Moral culture is secured by no less labor than intellectual. The mother who really undertakes this work, begins at the dawning of intelligence, and continues her instruction till her child leaves the paternal roof. The period is none too long; there is in such an example none too much done for the child. Not only must he be made to understand his moral obligations, but his character must be fortified, and this can only be done by a diligent and laborious process.

We have an illustration in the growth of the oak. It acquires its massive strength by the nutriment constantly supplied by the mother earth. During its younger period, a small force would destroy it, but at length it reaches a maturity that will resist powerful assaults; hardly any violence can overpower its strength. So, strong fortifications are constructed, stone by stone, till they become mighty in resistance. During the early part of their construction, they would make little resistance, and might easily be destroyed; but when completed they will stand long under a terrific iron storm.

How few families afford a moral training to be compared with a process, where there is daily faithful instruction given to the children on their moral duties—where faults are clearly pointed out, and obligations fully presented. Children do not ask for this as for their daily bread, it must be impressed upon them. Then but a portion of the young are constant in attendance upon Sunday-school instruction, and fewer still upon public worship.

The habit in families, except by comparatively few, is not that of constancy in attendance, and with the children is very irregular. From a careful collection of statistics of Sunday-schools, it is estimated that not more than a third of the children of school age are in attendance upon the Sunday-school.

How and where, then, are our children to have that moral training which is essential, in a mere civil aspect of the case.

If the dependence is on religious institutions, while there is a wide-spread neglect to attend upon them, there is but little hope that children will grow up with strong moral principle. They will form a community weak in morals, and vice will have free scope.

To counteract this, and to fortify the character of the young, some means should be devised, efficient in action, and general in their influence.

The common school only affords the opportunity for such a work. Here the large portion of our children pass under the care of our teachers, and remain there for a period of ten years, more or less, during the time when the character is forming. During this time, with suitable teachers and a judicious course of moral instruction, the principles of a stern morality may be impressed on the minds and character of the young. G. A. W.

THE LIEUTENANT OF THE VILLE DU HAVRE.

Following the thrilling intelligence of the loss of the floating palace, which in a few moments became a sinking tomb, came the announcement that "the lieutenant took the desperate chance of running clear, but miscalculated, and seeing the astounding calamity which had resulted from his error of judgment, in his despair accepted suicide." In other words, the responsibility of the terrible disaster attending his mistake was more than he could bear in the presence of the living, and he chose to perish with the victims of his carelessness. If this statement respecting the officer be true, it is no marvel, in simply an earthly view of his position. But it impressively reminded us of a coming day of revelation of human responsibility for greater ruin.

The imagination may furnish a picture of that unhappy officer upon the setting deck, amid the doomed passengers, but it cannot be of the unrepentant, unforgiven maker or vendor or consumer of intoxicating drinks, at the bar of God, when with the burden of remorse for the wrecks he has caused, breaking his heart with anguish, their despairing eyes are fixed upon him as the instrumentalities in their ruin. The retailer of corrupt literature, or of infidelity by pen and speech, by the side of the wrecker through strong drink, under the withering gaze of those who were defiled, and those who believed the pleasant falsehoods, is then to have a clear and agonizing view of the havoc of soul-life so thoughtlessly made. And thus shall it be, whatever the personal guilt of any of the lost, in all the wrecks of sin; there will be those of whose unutterable remorse the dying young sensualist gave faint expression, when he cried out in the bitterness of his spirit: "O my influence! my influence! could that be gathered up and buried with me in my coffin, I could die contented."

The majority of those who perish for eternity, do so from cherished carelessness—"neglecting the great salvation." It is taking the "desperate chance of running clear" of threatened impending ruin; whose lamentation forever, will be, "how have I hated instruction, and my heart despised reproach."

On the other hand, what glory from Jesus will cover those "who turned many from righteousness," when they stand on the "crystal sea" which trembles to the sound of "harps harping with their harps?"

P. C. H.

namely: he was a Methodist! O horror!

"Be ready, gods, with all your thunderbolts; Dash him to pieces!!!"

Now that the fossils have provoked the president to resign, they are wiggle like a hot water as they think of their narrow escape from the ponderous jaws of a real Methodist. Be it known to you at the Hub, that we have not advanced far enough in civilization and general intelligence in the State capital of Wisconsin to know that Methodists have any rights that the "standing order" is bound to respect. They are singing yet,

"We are the temple of the Lord, And hasten all besides."

Robert Collyer says, "The saddlebags have utterly routed Calvinism in the United States of America." This may be true; but a few of the genuine stripe have taken refuge here, and are engaged in the sublime art of bushwhacking; and their rallying cry is Methodism!

Dr. Twombly bore all the abuse these persons heaped upon him like a hero; but by and by he told a friend or two that it was no use trying to carry the University against the schemes and plots of the Regents, and resolved to resign. It got out sooner than it was expected, and produced a sensation. Many of the leading citizens of this city and State were disgusted at the conduct of the Regents, and urged him to fight it out. Judges, Generals, Senators rose against them, and went to the Governor and requested him to dismiss these men immediately, and appoint a new Board. The thing went into the Legislature, but finding that

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The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN EDITOR.

"All the earth shall be filled with the glory of the Lord." — NUM. xii. 21.

WOMAN'S WORK IN FOREIGN MISSIONS. — Woman's work in foreign missions is steadily growing in public favor, and is destined to become one of the most powerful and successful agencies of converting the world to Christ. In 1843, Mar Yohannan, the American Bishop, visited the United States, and on his return to Persia, Prince Malik Kassim Meerza asked him, "what are the wonders of America?" The Bishop replied, "the blind they do see; the deaf they do hear; and the women they do hear; they not be beasts." Nothing in this wonderful land so attracted the attention of the Bishop as woman's refinement and culture.

Carleton, whose letters in the *Boston Journal* awakened so much interest, gives the following description of woman in India:

"Think of your own little rosy-cheeked darling, who climbs your knee for good-night kiss, being affianced at the age of five, and at twelve a bride, shut up for the rest of her days in the house of her father-in-law, with nothing to do — no knowledge of needle-work; surrounded with books, yet knowing a letter; her room a blank wall; her daily duties for the remainder of her life being the worship of a little brass or stone image in the form of a monkey, or a figure with six arms and four faces; hanging flowers around its neck, sprinkling it with water, bowing before it, walking around it, talking to it as little girls talk to their dolls; lighting little wax tapers; — nothing but this, except to dandle her children, bring food to her husband and eat her own, and re-arrange the folds of cloth which answer for a garment; doing this and sleeping the rest of the time from morning till night, and night till morning, through the twenty-four hours, the weeks, the months, the years, from childhood to old age! Such is the daily unvarying life of the Hindoo women of the upper class."

Rev. J. W. Hough, in his address before the California Association, after referring to the condition of women in India and Persia, says:

"Nor is the condition of the Hindoo women or the Nestorian women exceptional. There are to-day, taking the heathen lands together, probably not less than 250,000,000 women sharing the same fate — 250,000,000 women as ignorant as children, in social power, in moral influence, in all that makes home pure and womanhood noble, as are the women of Oromioon and Hindostan. Dark as is the shade that rests upon heathen life in all its features, the blackness of its darkness falls upon woman. In all lands where the gospel is not, hers is the deepest degradation, hers the densest ignorance, hers the heaviest burden.

"Nor can much be done effectively and permanently for the redemption of any people until the redeeming process can lay hold of and lift up woman. Society can never be regenerated in any land unless the home be Christianized. Carleton, already quoted, says: 'Raise the women of India, and you lift 200,000,000 from gross idolatry. It is the mothers of India that keep the idols upon their pedestals.' The late Wm. H. Seward, after his voyage round the world, said: 'The great means to be used for overturning the ancient heathen customs of India is the education of women,' and quoted Lord Mayo to corroborate his opinion. An intelligent physician, writing from China, says: 'We are of the opinion that idolatry and superstition are kept in China mainly through the influence of women.'

"An educated woman, who is the mother of Benjamin Franklin. Boston gave him birth; Philadelphia developed him to greatness; and his grave is in her heart. His burial-place, at his own request, is unpretentious. The resident or the stranger approaches the graveyard at the southeast corner of Arch and Fifth Streets with peculiar reverence. Near the corner, on Arch, where a part of the thick Quakerish brick wall has been cut away, lie the remains of the philosopher and his wife. Looking through the bars of the iron railing which has been set in the wall to enable the passer-by to look on this particular spot, the observer perceives a low, flat vault stone, within a few feet of the wall, and on it is the simple inscription, 'Benjamin and Deborah Franklin.' He was yours; he is ours; he belongs to all.

Now that the eyes of the world are turning toward Philadelphia, in view of the Centennial Exposition of 1876, our citizens might be pardoned if they emulated the example of some of their neighbors, and boasted a little, though, as they have had so little practice in that line, it is probable they would make sad blundering; but, as "practice makes perfect," by continued effort they might make a considerable flourish of trumpets. We almost regret that the Centennial Exposition is not to be held in Boston, or rather, that Philadelphia had more of the Benjamine spirit, for then (a la Juillet, etc.) it would be heralded throughout the civilized world in a manner proportionate to its importance, and so increase the certainty of great success. It may be permissible to say the *certainly*, for being a national celebration it must succeed.

The Exposition could not be held everywhere. It must be in some one place; and Philadelphia is the appropriate spot. Was it not here that the Declaration of Independence was prepared and read? Does it not contain Independence Hall? Boston may have the "Hub of the Universe," but Philadelphia has the Hall of Independence, and as the *Autocrat of the Breakfast Table* says the hub sticks out in every place, we are very sure that it will show itself in this locality, at least in 1876. Then, again, in this city is Carpenter's Hall, where almost one hundred years ago, September 4, 1774, sat the first Continental Congress.

When our visitors come from the east and from the west, from the north and from the south, they will see "no mean city." As to size, it is magnificent, and as to comfort unexcelled and unequalled. Lying on the Delaware, and stretching from north to south over twenty miles, and then running westward over the peninsula between the Delaware and Schuylkill rivers, it spreads itself to a width of about seven miles. This peninsula, running a line on Market Street, one of its narrowest points, is between two and three miles wide; and beyond that, on the west side, are nearly four miles laid out in streets. The rural portions of the space north, south and west, are studded with beautiful suburban towns, which before many years probably will be connected with the central part of the city by continuous blocks of buildings.

Among the topics which the Committee suggest that the scientific essay should include, are: — 1. What is alcohol? Is it a poison? Is it food? 2. What becomes of alcohol when taken into the human system? 3. What is the physiological action of alcohol on the living organism? Does it increase or impair force? What proofs can be given of either action? 4. What are the consequences of the use of alcohol on the integrity of the miles of streets occupied by the ministry, or to the nearly

one and a half million of children in our Sunday-schools. More light is needed on this great subject. Look at her Sunday-schools. But few of them comparatively are organized into Missionary societies, and many of them never take collections for the missionary cause. Look at her contributions. She gives annually less than fifty cents per member for the cause, while there is a pressing demand from all our foreign missions for more laborers, and while the missionary treasury is heavily embarrassed with debt. Look at her prayers. Many of the churches hold no monthly missionary concert for prayer, and one of the bishops has said that during one of his entire round of conferences he did not hear the subject of foreign missions referred to in any prayer to which he listened.

The church is doing much, very much in all these particulars, for which we thank God and take courage; but is she doing her whole duty in converting the heathen to Christ?

MISSIONARY ITEMS. — A German agriculturist in Oregon gives one tenth of his income to the Lord, and sends as an instalment \$150 to the Missionary Society for Mexico. Rev. F. W. Flock writes encouragingly from Bulgaria. A blessed revival is enjoyed in the Gaboob and Corisco mission. Read the *Heathen Woman's Friend* once, and you will be sure to read some of it twice.

PHILADELPHIA JOTTINGS.

REV. T. B. NEELY.

Rumor says that New York pretends to ignore Philadelphia, but Boston is certainly too intelligent to assume even an indifferent air. To minify others in order to magnify one's self, is only a proof of littleness. There are too many incidents connected with the early history of Boston and Philadelphia to make them forget each other, even if there were no linkings of later days; there are too many memories of revolution; any times to cause them to esteem each other lightly; and then there is one great name, the common property of both, which both mention with pride — that of Benjamin Franklin. Boston gave him birth; Philadelphia developed him to greatness; and his grave is in her heart.

Mr. Lincoln said of slavery, so say I of tipping-houses: 'if they are not wrong, then nothing is wrong.'

Every wrong cannot, however, be overthrown in a day, by a mere act of legislative authority; but it does not follow that nothing is to be done toward such an overthrow. The legislation of the State should keep pace with public opinion; and it would be better to have a law a little in advance of public opinion than to have it lag far behind.

Bad men are never completely happy, although possessed of everything that this world can bestow; and good men are never completely miserable, although deprived of everything that the world can take away.

Throughout the community may be found New England people, contributing their share to the public weal, and reaping their share of mutual advantage. Now and then we find them in the pulpit. In our own denomination two of our best Churches now have sons of New England as their pastors: Rev. H. W. Warren at Arch Street, and Rev. Dr. Payne at Spring Garden Street. The ministers and people and the community will regret their removal, which it is rumored will soon take place. Rev. Mr. Warren at present ably presides over our Preachers' Meeting.

TEMPERANCE.

A TRUE GOVERNOR. — The following is from the message of Gov. Baker, of Indiana:

"As Mr. Lincoln said of slavery, so say I of tipping-houses: 'if they are not wrong, then nothing is wrong.'

Every wrong cannot, however, be overthrown in a day, by a mere act of legislative authority; but it does not follow that nothing is to be done toward such an overthrow. The legislation of the State should keep pace with public opinion; and it would be better to have a law a little in advance of public opinion than to have it lag far behind.

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What effects has its use on progeny? 6. Is alcohol a medicine? if so, in what diseases and form is it beneficial? The offers for the scientific essay will remain open to all competitors till January 1, 1875. Manuscripts (with the names and addresses of the writers) by whom they are forwarded for competition enclosed in separate sealed envelopes, not to be opened till after the award has been made, should be forwarded to A. M. Powell, 58 Reade Street, New York.

The essay should be of such a character that, while adapted in style to interest a non-professional reader, it will meet the demands of scholarly criticism. The treatise that best covers the ground in the least compass is desirable. It should not exceed beyond 300 pages of print, medium size octavo.

The Committee have also under consideration the second and third parts of the general work, and hope, at an early day, to be able to announce the prize offers for them. To this end, and that the complete standard work may be obtained as speedily as possible, they appeal earnestly to the friends of temperature to promptly supply them with funds. The \$1,200 already secured by Mr. Jackson is an auspicious beginning.

The sum of \$1,200, in addition will enable the Committee to offer such inducements as will call into the service thoroughly competent writers. Contributions may be sent to Job H. Jackson (Treasurer), West Grove, Chester Co., Pa.; to J. N. Stearns, Publishing Agent of the National Temperance Society, 58 Reade Street, New York; or to any member of the Committee. A. M. Powell, James Black, R. C. Pitman, A. A. Miner, Neal Dow, Committee.

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HERALD CALENDAR.

Lynn District Conference, E. Sangus, March 17, 18.
Lynn District Conference, at Winterport, Me., March 10.
Portland District Conference, at Gorham, Me., March 23-25.

CONFERENCE CALENDAR.

CONF'CE, PLACE, NAME, BISHOP.
Providence, N. Bridgewater, March 25, Peck.
N. England, Clinton, April 1, Jones.
Mass., Manchester, April 12, Jones.
Vermont, Danville, April 22, Peck.
Maine, Biddeford, May 6, Simpson.
E. Maine, Belfast, May 6, Jones.

ZION'S HERALD.

THURSDAY, MARCH 5, 1874.

CHRISTIAN NURTURE.

We witnessed a very pathetic sight a few Sabaths since. At the close of the Sunday-school exercises, a direct appeal was made to teachers and to the children in reference to the conservation of the earliest years of life to Christ. There was much tenderness throughout the school. The children were invited to attend the prayer-meeting held in the evening. As the services at night drew towards a conclusion, an invitation was given for those that wished to enjoy the prayers of Christian people in their behalf, to kneel at the altar. Not an adult responded, although the services had been solemn, and much emotion had been manifested in the audience. But eight or ten little boys and girls came out and kneeled down, weeping, a silent and very touching rebuke to the irresolution and lack of faith on the part of the older persons present who had not the courage to obey their convictions of duty. Happily, in this instance, there was no appearance, as is sometimes seen, of disappointment on the part of the Christian people—singing their plaintive songs, praying for God to dispose the unconverted to yield their hearts to Him—at the sight of these little prostrate forms, alone kneeling at the altar.

We have known such an instance as this to occur when young children have followed in the train of older persons, and have pressed their little wet faces against the altar-rail, that the prayers which followed embraced every individual case of the adult penitents, but made not the most distant allusion to the children. In one instance, of which we have been informed, the profuse weeping of a lad was harshly hushed with the chilling rebuke, "don't make such a fuss, little fellow." It would have been better for such a man "that a mill-stone were hanged about his neck, and he drowned in the depths of the sea."

In the instance referred to in the opening of this article, there was no apparent lack of the tenderest sympathy. As was most appropriate, the beloved superintendent of the Sunday-school was first called upon to pray; and kneeling by their side, with the utmost interest and simplicity of language, he led the children directly to the Saviour that loves them, and loves to press them to His bosom. All the prayers and exercises that followed special reference to their instruction and comfort.

And now the meeting is dismissed. After this, what? It is the boast of our Sunday-school conventions that the possibility of the permanent conversion of even very young persons is no longer a doubted or even disputed question among evangelical Christians. But this is only a very short step in the right direction. It is also urged in these conventions that the first and prime work of the school is to draw the children to Christ as their personal Saviour. This is another short step in the right direction. The delicate, most important, most protracted, and most neglected work is that which immediately follows—to nurture them in Christ. These trembling little ones, sensitive to their wrong acts and to the love of Jesus, with the tears of penitence and the smile of child-like trust at the same moment upon their faces, turn away from the mercy-seat to their homes and to the world. What now will the Church, which has brought them out so conspicuously before her eyes and the eyes of their companions, do for them? The majority of parents will be a little shy of them. They do not wish to encourage, they say, any mistaken opinion of their spiritual state; so at first they say nothing to them; perhaps they treat them rather coldly. At the first exhibition of childish weakness, having given them neither instruction nor sympathy, they turn away from the mercy-seat to their homes and to the world. What now will the Church, which has brought them out so conspicuously before her eyes and the eyes of their companions, do for them?

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This assumption has set the contention in arms, and virtually explains an unusual activity of intercourse among the powers, for which the outside world saw no adequate cause. And it also appears that the Italian government, on the occasion of the recent appointment of new cardinals, sent a circular note to the great powers concerning its relations to the Vatican, which has found much sympathy in Vienna and Berlin, and much opposition in Paris. It seems now quite certain that the recent visit of Victor Emanuel to Vienna and Berlin was in the interest of common

tions upon herself. The Master solemnly says, as they approach, "take these children away and nurse them for Me, and I will give you your wages;" or, as He said in response to Peter's confession of perfect love, as written in the Syriac version of the New Testament, "Feed my lambs for Me!"

The work to be done, is to daily instruct, watch over, assist and draw with the cords of love these little disciples in the paths of piety. It is to be expected that they will be injudicious, impulsive (Peter was, although a man), easily tempted, sometimes led astray, and not always willing to bear their personal crosses after Jesus. Older disciples exhibit the same wavering minds, but do not excite the same anxiety. It is harder, however, to recover them from their backslidings. These little Peters weep easily, and readily run back, if properly encouraged, to the Saviour's arms. They should be gathered at once into classes for weekly religious instruction. Christian ladies make the wisest leaders, and are richest in spiritual devices for these young Christians. Their weekly religious meetings should be preserved from monotony, and turned to the best account. The Bible should be read responsively, with a running commentary by the leader. Verses of Scripture should be given to them individually to meditate upon and give their meaning. Hymns should be learned and recited, as well as sung. A good book like the "Path of Life," or Mr. Abbott's "Young Christian," might with much profit be read through in these meetings, a few chapters at a time. These little workers should be sent out into Christ's vineyard upon simple forms of Christian service; to visit and read the Bible to the sick or poor; to gather children into the Sunday-school; to distribute tracts, and to invite their companions to their services of prayer. They should be encouraged to make a conscientious use of their time; to be careful of the character of their reading; to choose properly their companions, and to form regular and unalterable habits of devotion.

This is Christian nurture; and the lack of this is the great deficiency in our family religion and in our Church work on behalf of children. There are certain rounds of exercises we pass through in our homes and in the sanctuary, to which we submit our children, and having done this, esteem our duty exhausted, and wonder if they fail to respond to the formal invitations of the gospel. The worldly tide we create around them is stronger than these powerless forms. Our spirit and example reveal them more effectually than our lifeless words draw them. We must love them with a Christ-like love, and like that, cling to them unto the end. We must walk with them, as God does with us, or what would become of us? They afford us the most certain and hopeful field of Christian culture. Let us not neglect it.

AN ECUMENICAL CONFLICT.

It must be confessed that the holy Father is quite a success in the line of "ecumenicals."—He had his great Council, and now he has stirred up a conflict which may well be styled continental, for it is becoming as broad as are civilization and the rule of the Catholic Church. Everywhere the battle-cry is resounding, and the nations are wheeling into line against the assumptions of the Romish curia.

SOUTHERN CORRESPONDENCE.

DOWN SOUTH.

The poverty of the Southern people is extreme, and is everywhere manifest. Nine years have passed since the closing up of the war, and notwithstanding the favorable climate and the fertility of the soil, there seems but little advancement; but it is only seeming, for despite the drawback of two or three unfavorable seasons, there has been a good degree of agricultural prosperity. The real difficulty is, that these people fought with a desperation which amounted to frenzy, and they threw into the conflict all they had of life and property. The last dollar and the last man had been reached long before the surrender of Gen. Lee. Reckless, fiery fanaticism led them on to such lengths that when they came to the end of the war there was nothing left but the land. The slaves were free, the young men were slain in battle, many towns and innumerable houses had been burned as the surging forces swept back and forth, the fences were gone, implements of labor destroyed, the stock killed off, and devastation existed in a large share of the South.

It is surprising to a Northerner to see the wretched hovels in which most of the people live. It is very likely true that the railroads go through the worst part of the country, as is often the case; but yet the accounts we get from men thoroughly familiar with the regions remote from the railroads, lead us to suppose that one can gather a tolerably correct idea of the facts while passing along in the train, especially when riding, as we do, by day light, and with open eyes. Nine-tenths at least of all the human dwellings in a ride of fifteen hundred miles, are nothing more than log huts, and at least half of these are of the rudest construction. They are exceedingly small, many of them not being larger than 12 x 14, and so on until you reach the maximum, which may be 16 x 20. Most of them have but one room; the chimney is always in one end on the outside, half of them have only a single door but no windows (not even a single pane of glass, what light they have coming through the open door, or the chinks between the logs, or the blazing upon the hearth), many of them have no floor except the ground, and the general appearance presented is one of extreme poverty and disfigurement.

It may be asked, Do white folks live in such cabins? Certainly. Take a hundred of the worst that you may pass in a day, and half of them will be the abodes of the poor whites. It is an easy matter to tell what sort of people inhabit these places, because they all come to the door as the train goes by. Men, women, children and dogs, vie with each other in the attention which they give to the passing train. It must be that these people, both blacks and whites, are smitten with the worst

kind of laziness. We need not go to Ceylon to find a land

"Where every feature pleases,
And only man is vile."

God has done enough for this section of the country, and it only needs toll and skill to make it as beautiful as any part of the world. Before real prosperity dawns upon this people they must go to work, and apply themselves as they have never dreamed of doing. If they will not do this, they will be crowded out, as the Indians have been before them, and the land given to those who are more worthy of possessing so fair an heritage.

CASTE.

"God, I thank Thee that I am not as other men, or even as this publican," was the utterance of one who thought himself to be far above ordinary mortals. The pride and vanity and corruption of the human heart is the source of this feeling, and it is the spirit of caste. Here at the South there is as much of caste as in India. There is the general division of whites and "niggers," while beyond this are other marked and real divisions. There are the high blood aristocrats, the ordinary planters, the simple farmers, the people of color, the poor white trash, sand-hillers, clay eaters, corn crackers, carpet-baggers, and scalawags! Delightful, isn't it? Highly refined and Christian! The whole thing is ludicrous, and at the same time contemptibly wicked. If a man's blood be tinged with the tenth thousandth potency (speaking after the manner of the homoeopath) with negro, he is an outcast, a pariah. He must ride in a separate car on the railroad, must attend a school of his own, must keep out of the white churches, must not venture to associate in a social way with the lordly whites, and the white man who ventures on such associations is forthwith ostracized.

It is impossible to conceive of the virulence of this prejudice against the blacks, and the malignity of the hatred felt against any who dare practice equality with the poor despised freedmen. True, these disabilities do not exist in full force in all these Southern States; and where the laws are right, the whites adjust themselves to the state of affairs as they exist. To-day, for the first time on entering the State of South Carolina, a colored man deliberately and quietly walked into the first class car and took his seat, square in the centre of the car; and almost before he sat down the John Brown chorus spontaneously escaped our lips. The vexed questions will not be settled until every American citizen, without respect to race, color, or previous condition, shall have the enjoyment of all rights secured to him by proper legal enactments, thoroughly enforced. Suppose these Southern whites do object. No matter; let them conquer their prejudices. All men are created equal, is the noisy declamation we have been dinging into the ears of a listening world for well nigh a century, and it is high time we began to practice it in our own land.

THE FREEDMEN.

There are more than four millions of them scattered throughout these States, and it is but ten years since they were the victims of a most fearful system of oppression. How they ever endured it, is known only to God. But in His good providence they have been delivered. It was Pharaoh and Egypt over again, history repeating itself—God caring for the oppressed, and punishing the oppressor. We suffered more in men and treasure than did Egypt, for we were sinning against more light and knowledge. How do they use their new privileges? Is it a question of vital importance. The census of 1870 shows that the products of the South, in all the great staples, are nearly as great as in the prosperous years of slavery. And then it must be remembered that many of these people produce much which does not enter into the census reports, so that it is probable quite as much is raised as before the war. This

proves conclusively that the promised dollar is quite as effectual as the threatened lash to stimulate labor. It is unquestionably true that many of them are thoroughly lazy; and why should they not be, with the example of the whites to make them believe that work is neither comfortable nor respectable? Then there is a mighty reaction, and they may possibly have learned to hate the tasks to which they were so long driven. Besides, they are tempted by the open run shops which everywhere abound, and, weak in moral principles, they are in danger of falling into serious temptations.

It must be confessed that these are perilous times for the freedmen. There is good reason for supposing that in many places they are not so much given to attending places of public worship as formerly. In the days of bondage religion was their only comfort; but now they are open to other and demoralizing influences. But for all this it is wonderful how well they are doing. God seems to be holding them in His hand, and there is no possible reason for discouragement or alarm. Amidst all the hindrances there are ten thousand hopeful indications. Our own Church ought to do vastly more than it has hitherto done for them. They need help, and they ought to have it. The Freedmen's Aid Society ought to be taken up by the whole Church, and its treasury made to overflow with their contributions.

There are many things these people need, but the special present need is education. We have been doing something, but nothing at all, compared with what it has been our duty to do. We have a dozen or more schools, which we call colleges and universities, and devoted his life to the unfortunate but beloved woman. In her sane hours

of funds. The means must come from the North, or these schools must continue to suffer. O that God would put it into the hearts of our men of wealth to appreciate the condition of affairs, and come to their rescue. There is no place on the face of the earth where money will do so much good as here.

Any one of the schools would serve as an illustration; but take the case of Atlanta. There the Clark Theological Institution, under the very excellent care of Rev. J. W. Lee, is doing a grand work; but it is cramped in every direction. It wants everything. Its opportunities are boundless and numberless. If fifty thousand dollars could be given it, this institution would become a mighty power for good all through the great State of Georgia. Isn't there a man somewhere in the Methodist Church, whom God is calling to set his house in order because he must soon die, and who would like to put a portion of his wealth where it will bless the world long after he is dead and gone? Let such a man take this Atlanta school and place it where it can do the work God offers, and he shall bless at the same time his country, his Church, and the poor down-trodden race suffering so long, and now waiting so patiently for the help so richly deserved.

But what we have said of Atlanta may be said with equal truth of Nashville and other points. There is an imperative demand for help. How the Church and good men have been content to do so little is a most astonishing phenomenon. Surely, our bishops and all in authority ought to call upon the people to come up to the help of these schools, and bring of their wealth until every need shall be supplied. Our people will respond if the case is fully and fairly set before them. We cannot afford to wait. While we sleep the enemy is already in the field, and tare are being sown. May God rouse the Church to engage in this most important work.

JOHN BROWN.

A volume has been issued lately from the press of N. D. Berry, Boston, entitled, "Bella," written by Mrs. Eugenia St. John. It is intended, in story form, perhaps, in some of its features, the recital of facts, to illustrate the sufferings to which persons are exposed in being, without adequate cause, thrust into a lunatic asylum, and then cruelly abused.

We trust our ministers, without further appeal, will either collect a sum from individuals in their Churches, as an appropriate expression of sympathy, or simply state the facts, as presented in the HERALD of last week, before their congregations, and take a box collection. Such moneys from Churches or individuals may be forwarded to this office, and will be acknowledged in the paper. Of the last hours of pastor Cook, a friend writes to the *Christian Advocate*:

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"For several weeks after his return to Paris he confined himself to his bed under medical treatment, and was then ordered to the south of France, as a means likely to promote his recovery. Accordingly he and Mrs. Cook went to Hyères, where they have been staying the last five or six weeks; but while he sought the benefit of the change, he went to die. Last Thursday he passed quietly away."

"It seems he had risen in the morning, and had partaken of his dinner, when he said to his wife, 'I am very tired; I am leaning on Jesus; I want to go to sleep.' And as she was assisting him back to his couch, he fell asleep in Jesus, and now slumbers in anticipation of a brighter morn."

The revival wave is pouring over England as well as Scotland, and is felt among the Wesleyan Churches.

The *last Recorder* says:

"Notwithstanding the political contest which has absorbed the attention of all classes, we are delighted to receive from various quarters intelligence which shows that there are in the Methodist churches and congregations at the present moment glorious tokens of the Lord's power and presence. In the Ludlow Circuit revival influence has been experienced, and a hundred and fifty souls added to the societies; at Luton, we hear of a hundred conversions since the commencement of the present year; in the Chelmsford Circuit there is a spirit of awakened earnestness, such as has not been witnessed for a generation past; at Ponsanooth and neighboring places in Cornwall, meetings have been held daily, at which large numbers have found peace and salvation; from Fowey, Scotland, we publish a like cheering report; and in several parts of Yorkshire there are glorious visitations; while in many places the faith and expectation of believers are being quickened, and the persuasion is becoming stronger that 'the time is favorable for Zion, yea, the set time has come.'

they lived most happily together. When her attacks approached, they walked sadly together to the asylum. When these passed away, he hastened at once to bring her home again. What a sun-shine that heroic self-sacrifice brought into what might otherwise have been a rayless night! The moral that we brought away from Worcester is simply this: Avoid incessant brain work, especially when the tone of the physical health is low, and there is little bodily vigor. Begin early to rest when the first symptoms of overwork appear. Put thousands of miles between yourself and your business. Take a long, rambling vacation. It is worse than useless to visit Europe and hurry back in three months. Sight-seeing is fearfully wearying to mind and body. One of the ablest members of the N. York bar has been obliged to utterly cease from his legal labors. He cannot visit any European city; the excitement is too much for him. He has been healing his mind and resting his body by slow journeys over the silent roads of Norway and Sweden. Prevention, however, is cheaper, surer, and better than cure. We advise a few of our friends, not far from our office, who are writing commentaries and running colleges at the same time, to visit, as we have, a hospital for the insane. It will prove a very wholesome entertainment (P.).

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term is about opening. We advise our young friends in New Hampshire to set their faces as a flint towards Tilton. Have an education, if you both "dig" and "beg" for it. There are no such genial and delightful educational establishments as these Christian academies. Let all them up.

We receive and glance over the pages of the "forty-ninth annual report of the Managers of the Society for the Reformation of Juvenile Delinquents in New York" with special interest. It is the only one, for eleven years, that we have not added in preparing ourselves. Its familiar details awaken our old sympathy in its benign work. We are sensible of a sharp pang of regret as we see the enforced acceptance of the resignation of the accomplished and devoted President of the Board for so many years, Oliver S. Strong, esq., on account of physical infirmities. His labors, but not his love for them have ceased. He has an able and worthy successor in Hon. Edgar Ketcham, a leading lawyer of New York. The report shows the gradual recovery of the *prestige* of the institution from the unprovoked and unchristian attack of Roman Catholic agencies upon its management. It numbers now between six and seven hundred inmates. It is by far the best appointed and most intelligently managed institution of the kind in the country, as it is the oldest of them all. Its Superintendent, I. C. Jones, esq., has no equal among the heads of reformatory institutions for organizing ability and vigor in executing his plans. Fifteen thousand young persons during the last fifty years, have enjoyed its training, and many of them are conspicuous monuments of its efficiency and benevolence. We trust its coming half century will be equally as fruitful of good to the exposed and criminal children of the State as the past.

The *Westminster Review* for January, 1874, published by the Leonard Scott Company, 140 Fulton Street, is as able as usual, and not quite up to its average bitterness against the "Evangelicals." Its article, however, upon Christian missions is serious enough in its criticism, and in the disingenuousness shown in its choice and use of authorities for its unqualified and disparaging statements in reference to the present condition and past history of foreign missions, to call out elaborate and satisfactory responses from persons abundantly able to traverse its assertions. The articles upon the disestablishment of the English Church, upon the Metropolitan Church, upon the working classes, upon third-class passenger traffic, and upon medical charity, are thoughtful and instructive, and involve more or less interest to us on this side of the Atlantic. The paper on John Stuart Mill is appreciative and eulogistic, the writer finding no occasion for qualification or apology. The review of contemporary literature is elaborate, and perhaps the most interesting feature of this number, filling forty-five pages.

Canon Kingsley has made a very pleasant impression upon the better class of lecture-hears in Boston. In spite of an extraordinary awkwardness of manner, a thick pronunciation, and a monotonous intonation of his address, he has held his audiences with the melody of his sentences and the freshness of his thoughts. He is somewhat tall and spare, with a high head, his hair and English-cut whiskers a little frosted. He seems to appreciate heartily the attention he is receiving, and to enjoy the new scenes, especially the historical associations of those which he has visited. He is quite profuse in his expressions of hearty good will toward this country, and in felicitations upon our common origin and literature. His lecture upon the early visits of the Norsemen to this country was both instructive and entertaining. That upon the memories of Westminister Abbey, in Salem, had more of the sentimental and popular element about it. The international visits of such men do more than anything besides to draw the two countries together, and to make any serious conflict between them impossible.

SCHOOL FOR SOLDIERS' ORPHANS.—The National Homestead at Gettysburg, Pa., could admit a few additional soldiers' orphans, boys or girls, to its shelter and the fine advantages of its school, of course free of charge, early application being made to J. Francis Bourne, M. D., No. 330 Walnut Street, Philadelphia, Pa. Candidates must be between 5 and 13 years of age, and if accepted, must enter to stay at least three years, or at the option of the institution. Children are received whose father may have died recently from wounds or disease incident to his military service; and motherless children of invalid soldiers are also received.

Hon. A. B. Meacham, Chairman of the U. S. Peace Commission, will lecture for the benefit of the Boston Missionary and Church Extension Society, at Bromfield Street Methodist Episcopal Church, on Monday evening, March 9, at 7½ o'clock. Mr. Meacham is an eloquent and interesting speaker, and never fails to thrill his audience as he recounts the scenes witnessed by him among the Indians. He was present at the massacre of Gen. Canby, Dr. Thomas, and others, and after having received numerous wounds from bullets and the scalping knife, barely escaped with his life. Tickets twenty-five cents. To be had at J. P. Magee's, 38 Bromfield Street, and at the door.

The letters from Europe and Palestine contributed to ZION'S HERALD, last year, by Rev. Henry W. Warren, were read with great interest, and called forth repeated commendation from our subscribers. These, with other articles heretofore published, and fresh material, this cultivated and popular minister has gathered into a book form, and it has been issued from the press of Nelson & Phillips in a peculiarly ta-ta-fel manner. The work is entitled, "Sights and Insights," It makes a volume of about 300 16mo pages. The numerous friends of Mr. Warren in New England will desire to have early copies of this beautiful and interesting book. Our young people will be delighted and profit in reading it. James P. Magee has it for sale.

The fair for that most excellent charity, the North End Mission, is now opened in Music Hall. No labor has been spared on the part of the devoted ladies of this mission to make it a success. There is much to see; there will be good things to hear, and say quantity of serviceable articles to buy at reasonable prices. Any additional gifts that may be sent in will be welcomed. The blessing of many ready to perish will follow the results of this Christian undertaking. Go to the fair; say an encouraging word to the workers; and leave behind a substantial remainder of practical sympathy.

Mrs. Caroline H. Woods has an able and instructive article in the March number of *The Home Guardian*, entitled, "Prisons and Prisoners." She pleads earnestly for reformatory measures, and for efficient agencies to recover criminals from their evil courses, for their sakes and for the peace of the public also.

Bishop Wiley left on Saturday for his Spring Conferences, and will not return to New England till after the middle of April. Correspondents can make a note of this. His address will be as follows:

March 1-12, Salisbury, Maryland.
March 12-18, 1018 Arch Street, Philadelphia.

March 18-27, Easton, Pennsylvania.
March 27-April 1, 80 Broadway, New York.

April 8-15, Patterson, New Jersey.
April 8-15, New York East Conference, Brooklyn, New York.

At the request of many persons, Philip Phillips, whose touching spiritual songs linger in the memories of his hearers, has published in a very handsome form his popular evening songs. It makes a quarto pamphlet, finely illustrated with cuts of some of the chief audience-rooms where he has sung in England and America, of 50 pages. The work is published by Wm. A. Pond & Co., New York, and is entitled "Song Ministry." It has for a frontispiece a very expressive portrait of Mr. Phillips.

At a meeting of the Board of Trustees of Knoxville University, held at Knoxville, Tennessee, February 14, 1873, it was resolved, "That, as a fit and proper expression and manifestation of honor to his name, we will undertake the creation of a perpetual endowment fund of at least \$50,000, to be kept separate and intact forever, and called the Cobleigh Memorial Fund of the Knoxville University." Persons desiring to do good, and at the same time to honor the name of a great and good man, whose life was spent in the service of the Church, by contributing to the Cobleigh Memorial Fund, can remit to Hon. John Baxter, Treasurer, Knoxville, Tennessee.

A late number of the English *Times* says, as quoted in the *Westminster Review*, of Methodism: "The miracle we see before us this day is the fact of a million persons largely redeemed from the profligacy and irreligion of the age. The work Methodism is doing would not be done but for it, for the Church of England will not do it; all it does, perhaps all it can do, is to talk about it, declaim about it, write about it, and invite people to do it—anything short of actually doing it."

The Industrial Publication Society, 178 Broadway, N. Y., send free on receiving a ten cent stamp, a tract of 36 pages, entitled, "What to do, and how to do it in case of accident." It is a very useful little pamphlet to have near at hand in case of injury, on land or water. The directions are clearly and wisely given, and if followed, might save a human life when a physician can not be reached in season.

The Western Advocate announces that Dr. Newhall has made arrangements to deliver the Baccalaureate sermon before the present graduating class, and also to be inaugurated as president at the coming Commencement of the Ohio Wesleyan University. We trust his health will be so far recovered at the time, as to permit him to undertake safely these services.

We are happy to learn from Edwin Bay, esq., of the Connecticut Life Insurance Company, that Dr. Cobleigh had an insurance in his company of \$2,500. Professor Johnston's articles against life insurance are aimed at badly organized companies. Our young ministers cannot do a wiser thing for their families than to take an insurance in a reliable company.

The excellent sermon of Dr. Cummings upon our first page, was reported by Mr. G. W. Smylie. It was delivered in the college chapel, Feb. 22. The religious interest in the college, at Middlebury, we are happy to hear, is greatly revived, and there is a promise of a good work of grace among the students.

Ex-Governor Claffin has contributed during the past year to the Freedman's Aid Society of the Methodist Episcopal Church, \$2,830 for the erection of a school building for recitation-rooms at the Claffin University, Orangeburg, S. C.

A few days ago a gentleman of this city, who will not allow his name to be published, presented Boston University with a property valued at \$100,000. Though it is immensely productive, it is rapidly increasing in value, and affords a new guaranty of the future power and efficiency of this institution.

We have received from A. Williams & Co., in a pamphlet form, the interesting historical account of Christ's Church, Boston, given by the rector, Rev. Henry Burroughs, at the late 150th anniversary of this truly venerable parish church, December 29, 1873.

The Union Era, a religious art journal, is a large, elegantly published and illustrated monthly, about the size of the *Advertiser*. Its publisher is Isaac K. Fink, No. 27 City Hall Square, New York City. For its annual subscription price of \$4, it gives its 12 pictorial numbers and the novel premium of a life insurance, for \$1.00.

At the request of President Grant, his Cabinet, and a number of Senators, Representatives and leading citizens of Washington, Rev. W. H. Milburn delivered his popular lecture on Aaron Burr, February 19, at the Metropolitan Methodist Episcopal Church.

Father Merrill delivered a very interesting and practical discourse upon revivals, full of incidents drawn from his own experience at the late Presbyterians' Meeting.

Grace Church contributed on Sabbath \$30 for the Emile Coo k fund, and Newton \$22.

THE CREDIT.—The statement in the last HERALD, that Rev. Mr. Fowler had been engaged by the Y. M. C. A. of Portland to labor in that city, should have read that this Association in Biddeford had arranged for him to begin his efforts in that place on the 29th ult. We hope as good results will attend Bro. F.'s services in Biddeford, at least, as in other places where his labors have been so abundant.

FEEDMEN'S COLLECTION BY EVERY METHODIST CONGREGATION.—1. The Discipline makes it the duty of every preacher to present annually the claims of his cause to his congregation, and take the collection.

2. The Board of Bishops, in a special appeal, urge the preachers to take this collection early, and our people to give liberally.

3. The preachers at the annual conferences resolved to do it. 4. Our schools for the preparation of preachers cannot be sustained without it. 5. The success of our mission-work in the South depends upon it. 6. We owe it to this long-neglected and suffering people. 7. It would secure increased spiritual power and power to the Churches. 8. The safety of the nation, and the interests of Protestantism demand it. 9. The evangelization of Africa and

the dark races require it. 10. We shall incur the displeasure of God if we neglect this duty.

R. S. RUST,
Cor. Sec. Freedmen's Aid Society.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—Annual Meeting of the New England Branch of this Society will be held Wednesday, March 11, in Bromfield Street Church, Boston.

The morning session, commencing at 10 o'clock, will be of special interest to everyone.

Th afternoon exercises will begin at 2.15 precisely. Addresses will be made by Mrs. Capron, a lady of large missionary experience.

At half-past seven o'clock in the evening, the fifth anniversary of the organization of the Society will be celebrated. Miss De Wolf, a returned missionary, will relate incidents connected with her labors among the Karens. Two Karen children will be present, and sing in their native language.

Addressess will be made by Mrs. Prof. Judkins and Mrs. Rev. O. W. Scott. Subject of the latter, "Work, and the Watchword."

Music for the evening will be under the direction of Mr. J. M. Mason, director of music at Trinity Church, Bunker Hill District.

Entertainment will be provided for all ladies from a distance who will send their names to the Secretary, 36 Bromfield St., Boston, before Tuesday, 10th.

L. H. DAGGETT, Rec. Sec.

The March Magazines.

The March monthlies spread their usual ample table for eager readers. *Lippincott's* is as handsome, and a little more solid than usual. It illustrated articles are the continued, funny tour of Edward Strahan, entitled, The New Hyperion, and Caravan Life in Arabia; three chapters of George Macdonald's story (Malcolm); a descriptive article upon the French watering town of Cannes; a well-written article by T. M. Coopan upon the critic and artist; a lively history of town planting at the West, with other papers, and an abundance of miscellany fill out the list.

Old and New, in its editorial opening, considers the very important and difficult question of "out door" relief for the poor, and the cure of pauperism. It carries on its controversial stories, discusses Labor and its Organization, The Abuse of Tax Exemption, The Sailors' Law, and gives biographical sketches of Thomas Muir and Mary Somerville.

Scribner's Illustrated Magazine for Boys and Girls is as handsome and lively as ever. There is a wonderful rush for it in the family when it comes, the elders enjoying it as much as the children. The illustrations are well executed; the picture of the broken pitcher at the pump is irresistible.

Worcester.—Our Worcester associates on the Committee to forward the Dio Lewis experiment in Worcester, have begun operations. We had a whole day's meeting and discussion in Grace Church, and have pointed a mass meeting to be held in Mechanics Hall, Monday evening, March 2d, to which they invite and urge their Boston fellows. The hall will be crowded. We may have a glorious success. Dr. Lewis will be present.

Yours truly, A. MCKEOWEN.

Maine.

Bath.—The ladies of Wesley Church have purchased a fine modern two story house of ten rooms for a parsonage. It is nicely finished, and in every way well adapted to the purpose designed, is centrally situated from the business port of the place. The ladies carry forward this much needed project through the generosity of Bro. S. Dillaway.

The Church has been enjoying a good

religious interest during the year, and a number have been converted and reclaimed.

J. R. D.

At a Union Quarterly meeting of the Woman's Foreign Missionary societies in Portland, held Feb. 24th, interesting papers were read by Mrs. H. M. Humphrey and Mrs. Geo. Taylor. The Chestnut Street auxiliary reported sixteen new members.

The revival at Congress Street continues. Two hundred and fifty souls have already been converted, and over a hundred united on confession. Almost every member of this congregation has been converted, and the work has overflowed into the St. Lawrence Street Congregational Church, adjoining.

Rev. A. H. Wright, pastor, and is progressing with great power. Meetings of great interest are in progress also at the Freehill Baptist Church, Rev. A. S. Smith, pastor.

A revival of unusual interest is in progress in the Friends' society in North Wicklow. Their new meeting-house is crowded to its utmost. The Baptists at So. Wicklow are holding revival meetings with great success. Several have experienced the pangs of conversion, and over a hundred unite on confession. The Sunday-school has been greatly enlarged, and over a hundred souls have been converted, and over a hundred united on confession. Almost every member of this congregation has been converted, and the work has overflowed into the St. Lawrence Street Congregational Church, adjoining.

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At a Union Quarterly meeting of the Woman's Foreign Missionary societies in Portland, held Feb. 24th, interesting papers were read by Mrs. H. M. Humphrey and Mrs. Geo. Taylor. The Chestnut Street auxiliary reported sixteen new members.

The revival at Congress Street continues.

Two hundred and fifty souls have already been converted, and over a hundred united on confession. Almost every member of this congregation has been converted, and the work has overflowed into the St. Lawrence Street Congregational Church, adjoining.

Rev. A. H. Wright, pastor, and is progressing with great power. Meetings of great interest are in progress also at the Freehill Baptist Church, Rev. A. S. Smith, pastor.

A. H. WRIGHT.

CONNECTICUT.

Danielsville.—Rev. George E. Fuller is closing his second year of successful labor. Last Sabbath was a great day. The Holy Spirit mightily baptized his people round the altar at the close of the forenoon sermon. In the Sunday-school forty rose and knelt for prayer, and many of them found Jesus. At the close of the afternoon sermon the altar was full of penitents who found pardon; and in the evening souls were saved. They expect a hundred souls in these meetings, which will be pushed on with vigor. A new parsonage has been built, with a store underneath. This revival is called the best in the county.

E. DAVIES.

ANNUAL MEETING OF THE BOOK COMMITTEE.—The Book Committee met in annual session, at the publishing-house in Cincinnati, Wednesday, February 12th. Dr. Hunter was re-elected chairman, and M. J. Talbot, secretary. Fifteen of the eighteen members were present.

A minute in reference to the death of Rev. Dr. Cobleigh was adopted.

Among several candidates named for the position, Rev. E. Q. Fuller, D. D., of Atlanta, received a majority of ballots.

The subject of changing the place of publication of the *Methodist Advocate* from Atlanta, Georgia, to Knoxville, Tennessee, was introduced, and finally referred to the Agents, the local committees, and the chairman of the Committee.

Provision was made to continue the payment of Dr. Cobleigh's salary to his family to the close of the present year, June 1, 1874.

At New York, the real estate, including the premises of the depository at San Francisco (\$90,000), and at Pittsburgh (\$35,000), is valued at \$70,000.

The total sales of books and periodicals at the New York house and its branches, amounted for the year ending November 30, 1873, to \$749,117.25.

The real estate connected with the Cincinnati publishing-house is valued, including that at Chicago (\$91,336.07), and St. Louis (\$64,000), at \$323,386.67. The total sales at Cincinnati and the branch-houses were \$756,873.90.

A good increase in the number of subscribers to the periodical publications was reported, and the business generally represented in a prosperous condition.

An effort to increase sales of publication,

s. which has been set on foot by the Eastern Agents, by placing our books in the bookstores of the country, was recommended, and an enlargement and urgent pushing of the plan recommended to the Agents of both houses; also the decrease of credit sales, and the discontinuing of useless stocks in depositories.

An inquiry into the results of the collections for the Episcopal Fund showed that it had been satisfactory, constituting the short sum the plan had been in force.

An appropriate sum was made for the year.

THE SUNDAY SCHOOL.

Sunday, March 15.

First Quarter.

Lesson XI. Exodus xvi. 1-5, 31-35.

BY L. D. BARROWS, D. D.

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness;

3 And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger.

4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And the house of Israel called the name thereof manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

7 And Moses said, This is the thing which the Lord commandeth. Fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

8 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

9 As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

10 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan.

11 Among the wells of water and palm-trees of Elim the hosts of Israel had remained evidently some time, as it was thirty days after they left Egypt before they arrived at the Wilderness of Sin. There is much perplexity touching the topography of the places and stations mentioned on their route from Egypt to Canaan. The history is not full and minute; nor are all the fragments of this history contained in this book of Exodus. Here, for instance, in the opening of this chapter nothing appears but a march from Elim to the wilderness of Sin; but in Numbers xxviii. 10, 11, we read, "And they removed from Elim, and encamped by the Red Sea. And they removed from the Red Sea, and encamped in the wilderness of Sin." This shows that they had at least one encampment (not mentioned in this lesson) between the two places here named, and others are named elsewhere. We have only a brief and meagre history of their route and encampments. But it here appears that up to this point they had probably kept near the sea-shore till now. Their general line of march and chief encamping places are given—the details omitted.

12 The Wilderness of Sin was a most barren and desolate region of Arabia, without water or shade, yea between Elim and Sinai. From Elim Mount Sinai could be seen. The name of the wilderness, Sin, is supposed to have been derived from a strong city of Egypt, so called, near it.

13 Murmured against Moses. This second murmuring is for bread, or the fear of starvation, with no apparent recollections of favors past, no hope nor faith in the God in whose hands these millions had been so long gently borne! The supplies they had brought with them from Egypt were doubtless getting low, and their groveling minds had yet no trust in Providence, or apparent appreciation. Modern travelers go through this desert of Sinai with provisions for man and beast for forty days; and these Hebrews had already subsisted thirty days on their own supplies; and may we not safely infer that had they followed strictly the divine guidance they might have reached their land safely, without any miraculous supply of bread? They were not now in their first, nor greatest extremity; and God had not failed to provide ample for them.

14 Would to God we had died . . . in Egypt. Here is a palpable preference expressed for their former state of servitude, under Pharaoh, to this guidance and ample supply of the Lord. What could be more absurd and impious! No promise of God of Moses had failed them, and there was His promise that He would bring them into the land, and He had strangely brought them thus far without the loss of a hoof; and now again distrust and insult are hurled back upon Him!

15 To kill the whole assembly with hunger. They not only express a preference for the flesh-pots, the meats and fruits of Egypt, though served to them rudely, as to slaves and prisoners, to all that God and Moses were doing to better their condition, but here deliberately impugn the motives of Moses, and accuse him of designing their starvation. When malice is joined to stupidity and ignorance, command us to anything but to fail humanity.

16 How many of the purest and most unselfish philanthropists and Christians spend their all to bless others, and receive in return only curses, because the stupid recipients never know when they are blessed. But, for the sake of our race, we may charitably hope that of these two hundred thousand, or two millions, there were some elevated and

appreciative spirits, and that the whole congregation indicates only the clamorous mass. Well might the Psalmist say, "Our fathers understood not Thy wonders in Egypt; they remembered not the multitude of Thy mercies . . . but lasted exceedingly in the wilderness, and tempted God in the desert."

17 I will rain bread from heaven for you. This was a purely miraculous provision of God for this ungrateful, but dependent people. It had the property of bread, and could be used in several ways—could be ground in mills and mortars, and cooked by baking and boiling. This bread was called manna, i.e., what is it? Its taste was like that of wafers made with honey.

18 It was like a fine grain, and small as the hoar-frost. It fell in double quantity on the day preceding the Sabbath, and none fell on the Sabbath; nor were the people allowed to gather any that day, showing God's care of the Sabbath.

19 How long does it take travelers to cross this desert?

20 What was implied in wishing they had died in Egypt?

21 What imputation did they cast on the motive of Moses?

22 What is the frequent treatment of philanthropists and reformers?

23 What reproach does the Psalmist cast on these Hebrew fathers?

24 What was the nature and the appearance of the manna?

25 What was there remarkable about its supply, and the Sabbath?

26 What does this teach respecting the antiquity, the divine design and regard for the Sabbath?

27 How did the natural and supernatural manna differ?

28 What does Dr. Clarke say of this manna?

29 What are Professor Bush's remarks about it?

30 What is the magnitude and extent of this miracle?

31 What are the reasons against the supposition that it was a natural supply?

32 What does Dr. Newhall say about it?

33 What use does Christ make of it, John vi, 33, 34?

6. What was the occasion of their second murmuring?

7. About how long did the supplies they brought with them last?

8. How long does it take travelers to cross this desert?

9. What was implied in wishing they had died in Egypt?

10. What imputation did they cast on the motive of Moses?

11. What is the frequent treatment of philanthropists and reformers?

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22. What use does Christ make of it, John vi, 33, 34?

The Family.

DENIQUE COELUM.

Rest, baby, rest. No harm can thee befall,

No pain contract thy smooth and placid brow;

For those who sleep in Jesus, one and all,

Eternal joy and gladness fully known.

And though thy tarryance here on earth was brief,

Too short to learn thy Saviour's matchless love,

Even thy childhood's pain and infant grief

Thy need of His redemption oft did prove,

We will not weep that we no more can press

Thy little hand in ours, with fondest joy—

Thy more indulge the warm parental kiss,

Or meet thy radiant gaze, our darling boy!

For though we linger here, full well we know

That thou art safe beyond the reach of ill;

A little while, we yet remain below,

Our work to do, our calling to fulfill!

Then we shall join our lamb within the fold,

Where Israel's Shepherd guides and feeds His sheep;

Together we shall walk those streets of gold;

Together heaven's eternal Sabbath keep.

S. BOLTON.

MANCHESTER, CONN.

THE SQUIRE OF WALTON HALL.*

BY DANIEL WISE, D. D.

THE YOUNG SQUIRE'S ADVENTURES IN SPAIN.

[To be continued.]

So strong was our hero's attachment to his college, that the day of his return to Walton Hall was one of "heartful sorrow." This grief, however, was of brief duration. His father's kindness, the attractions of his delightful home, and the daring sport of the fox-hunter, to which he was introduced, and which was so congenial to his adventurous nature, speedily restored his spirits, and for a year his life passed pleasantly, if not profitably, away.

Nevertheless, this was a critical year in his life. Fox-hunting in those days were hard drinkers. Every return from the camp of the Israelites regularly, in all places and at all seasons, during all their removals. The supply, which was regularly intermitted once in every week, was compensated by a double supply the preceding day. It became fatigued for use if kept to the next day, and yet once a week it might be kept two days. And when the miracle was about to be discontinued, as no longer necessary, a pot full of it was directed to be laid aside and preserved as a memorial to future generations. All these marvelous circumstances are not mere abstract qualities of the manna, but historic facts—facts inseparably interwoven with the history of the chosen people. Every effort made to explain away the miracle as related by Moses, actually requires one as great, or greater, to fill the gap.

On this subject, Prof. Bush remarks: "We know not, on the whole, but the manna is fairly entitled to be considered the greatest of the Old Testament miracles. It was not in fact one miracle, but an astonishing combination of many. It was a regular supply of food, a substitute for corn, during nearly forty years. It fell around the camp of the Israelites regularly, in all places and at all seasons, during all their removals. The supply, which was regularly intermitted once in every week, was compensated by a double supply the preceding day. It became fatigued for use if kept to the next day, and yet once a week it might be kept two days. And when the miracle was about to be discontinued, as no longer necessary, a pot full of it was directed to be laid aside and preserved as a memorial to future generations. All these marvelous circumstances are not mere abstract qualities of the manna, but historic facts—facts inseparably interwoven with the history of the chosen people. Every effort made to explain away the miracle as related by Moses, actually requires one as great, or greater, to fill the gap.

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are taken into the system, by absorption. The impression is among medical men, of nervous affection among our girls, fluids and powders employed to improve their

would be, every way, up their faces clear and even bathing, exercise, are air! As things now what they seem; but depend upon the natural could only secure a face, but they would happy from top to toe, though, and not simply on of the surface.—Dio

Y DR. GUTHRIE.

the threshold, weary, faint, awaiting, for the opening of

aster shall bid me rise and

its presence, to the glad-

one,

I traveled, 'mid darkness,

burden, struggling for my

the threshold; my hand is

the voices of the blessed,

sunshine of that far-off, sin-

ere with them, amidst the

worship, joining in their

started with me have en-

left me, struggling with the

was shorter, their triumph

'll hail me when all my

pleased angels, that know

the portals, prepared to let

my pleasure; Thy time and

worn, and weary. O Fa-

rest!

F COMMISSION.

ent article on this sub-

ject by Dr. H. Kirk says: —

is constantly overdoing;

action, in another. Care-

of the household, of mater-

ials, etc., etc., etc., etc.,

but what use is it to

weil wear their stock-

ers in the house, and

the street—the last be-

ments are fashionable. They

are ornately-trimmed, under-

turn up their noses at

and merino. They will

serve to entertain com-

pany, shut up their children

are all tired out. Some

thank heaven! I know

studied spiritual, as

physical, and know

in, and where to stop.

women nobody planned,

comfort and command,

of the angel's grace,

minister to their hus-

band's children."

GAS IS MADE.

rest us to know the pro-

portion so extensively

and we herewith

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is of great deal of import-

ant light mind on this sub-

ject. It may gas?"

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coal in a long air-tight re-

cept is heated red-hot, when

out of it, as you see it

umps of soft coal when on

the gas passes off.

A ton of coal will

and cubic feet of gas,

leaves the coal, is very

to purify it?"

hot, it is run off into an-

perpendicular pipes sur-

cold water. This cools

the great deal of tar con-

, and runs down to the

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of wood laid crosswise.

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